

Revivals.

FOR ZION'S HERALD.
HAVERHILL MISSION, MASS.

BROTHER BROWN—As our conference year is drawing to a close, I wish to give you readers a brief account of our prosperity in this place. It has pleased the Lord to pour out his Spirit upon us, and more than fifty souls have professed to find the pardoning mercy of God. Forty have united with the Methodists, and others have gone to the different churches in the village to find a home. We have a flourishing Sabbath school of about sixty scholars. Our congregation has increased more than one half the past year, and continues to increase from Sabbath to Sabbath.

I think the prospect of raising up a large and substantial society in this village is very good, although the hard times have caused a number of our members to move out of the place the past spring. But God is able to convert more, therefore we will continue to pray and work; and may God prosper us, is the prayer of his servant and people in this place.
June 8, 1838. JAMES MCCAIN.

Missionary.

WESLEYAN MISSIONARY SOCIETY.

The Wesleyan Missionary Society held its anniversary at the great room of Exeter Hall, London, on the 30th April. It is stated in the report before us that a larger number of persons never was seen within the walls of the hall. Among those on the platform were several members of parliament, a native New Zealand, a recent convert to Christianity, and the Rev. Peter Jones, a native missionary from Upper Canada. He was dressed in the costume of his tribe.

The Rev. Dr. Bunting, the chief of the four honorary secretaries, read the report of the committee for the past year. It was a most voluminous document, and consumed more than two hours in reading. They had 24 missionaries, 31 schoolmasters, and a number of Scripture readers in Ireland, whose joint efforts had saved many Romanists and protestants "just merging into popery." The chapels, and congregations, and schools, and converts, had increased, and the country had contributed £3,795 to the general funds. In Germany, Belgium, Sweden, and Spain, their agents were proceeding satisfactorily. In France they had 14 missionaries, two of whom were in Paris, where there were two chapels.

The Rev. Jonathan Crowther was their superintendent in India, where there was a vast field for the missionaries, but little progress could be made in the conversion of the natives until the distinction of caste was obliterated, and Her Majesty's government and the East India directors discontinued their acquiescence and participation, through their officers, in the idolatry of that continent. In parts of New South Wales and Van Diemen's Land the success of their mission was exemplified by the fact that *paganism had been reduced by one-half amongst the heathen population, and the local government, in the latter settlement had contributed £400 in aid of the society's mission.*

The society had 100 missionaries in the West Indies, and their success among the negro population was very great. In Jamaica they had 18,000 members. During the rebellion in Canada the Wesleyan Clergy and their flocks had remained at their posts, and maintained the "ancient character of Methodism for religion and loyalty." The report then detailed satisfactory news from their missionaries, whose aggregate number is 317, in South Africa, Malta, and the South Sea Islands. The receipts during the past year at home, and from all parts of the world, had been £83,648 10s. 6d., being £600 more than the preceding year; but the expenditure had exceeded the income.

Among the speakers were Mr. Baines, a member of Parliament, Lord Sandon, Rev. Mr. Haughey, Rev. Mr. Frazer, from the West Indies, Rev. Mr. Clough, from Ceylon, Viscount Bernard, Rev. Mr. Newton, and the Rev. Peter Jones. The latter remarked that he was rejoiced to hear that the Queen had confirmed the Chippewas in the possession of their lands. The meeting occupied between six and seven hours and did not break up until after 5 o'clock.—N. Y. Com. Adv.

* This is equal to \$418,242.—Ed. H. H.

[From the Baiter's Magazine.]

ANTIGUA.

At the port of St. John's, in the island of Antigua, the Rev. James Cox, a Wesleyan missionary, has been laboring for some time, and as often as he could do any thing for sailors, he has not neglected the service. A box of temperance publications has been forwarded to him, and in his letter acknowledging the receipt of the box, dated in November last, he says:

"I have often mourned over the destitute condition of the sailors when they arrive in this port; and whenever we could get an opportunity, we have gladly preached on the deck of a vessel, the captain of which was religiously disposed."

In the course of this letter Mr. Cox mentions his want of a Bethel flag to hoist a signal for worship. The materials for a flag have been procured, it has been neatly made by the "Brooklyn Female Bethel Society," and, together with a quantity of tracts and books, has been forwarded to Mr. Cox, who will unfurl it at that place, inviting the manner of every nation to turn his steps thither, and hear the glad tidings of salvation.

SUFFERINGS OF THE HEATHEN.

[The following is furnished by Rev. S. Sutton, who recently visited this country. He is now pursuing his missionary labors in India. Ed. H. H.]

I lived on the banks of the Ganges for six years. During the whole of that period scarcely a day passed without some circumstance occurring which strikingly reminds me of the language of the Psalmist "The dark places of the earth are full of the habitations of cruelty." I have seen some held up in the water by two persons, while a third has incessantly kept pouring water down the throat until life has become extinct. I have seen others lay on the wet sand, with their feet in the water when in the act of dying; and I have seen others who have been suffered to lie upon mats at a little distance from the water for several days before they have expired; but during that time no means had been employed for their recovery. In short, it is a rare occurrence for any sick person to be brought back to his home after he has once been carried from it to the water.

"One evening," says the writer of a missionary, "as I was walking with my husband by the river side, we saw two respectable looking natives carrying a woman in their arms. We asked them what they were going to do with her. They very coolly answered, 'We are going to put her in the water, that her soul may go to heaven, for she is our mother!' I asked them if she was ill. They said, 'She is not very ill; but she is old, and has no teeth, and is the use of her living?' I felt a great deal on hearing this, and said, 'What have you no compassion on your mother? Will you drown her because she is old?' They said, 'Never mind,' and proceeded towards the river. Mr. R. then ran down the bank, and taking hold of the woman, insisted on their taking her home. They did so; but brought her again the next evening, and Mr. T. Carey saw them throw her into the water, without performing the usual ceremony of giving her water in the name of their gods."

Some years afterwards the same lady wrote as follows:—"While I am writing I feel all the horrors I formerly felt respecting the sick in India. I once witnessed one of the scenes in all its aggravations. The sick person was a young woman, who was not willing to go to the river.—As they approached the

ghost her screams were intolerable; crying, 'Amo, amo, jay, na'—I am not dying. But the men who had taken her were firm to their purpose, and would not hear any thing that was said to them. They laughed at my entreaties; turned a deaf ear to my threats; and rushed forward into the water with their victim. The poor creature had often said, 'I am not dying,' but now she found herself in dying circumstances: a few cups of water poured down her throat, in the name of their gods, soon stopped her breath. I inquired whether it was common to take them there, the river against their will. They said, 'Yes, or else a great many would disgrace their families by dying in their houses.' Sometimes they leave them to perish by the river side, who had been there all night. Those who had taken him had rubbed his body with mud, and had left him quite naked, exposed to the ants, so that he was completely covered with these insects? When I saw him move his head I went to him, but was thrilled with horror to see a fellow creature, in his dying moments, in such circumstances of misery. I ran for assistance, but the natives refused to do any thing for him, unless I would allow them to put him a little nearer the water, saying he was too far off for the tide to reach him. I said, 'Perhaps he may get better if taken care of.' They shook their heads, and said he was put there to die, and die he must. My husband soon came with some wine; we put a little into his mouth, which he swallowed, and said, 'It is very good. I then thought he would revive; but he had him all night on the damp ground, and it was now eleven o'clock, and the sun shining on him very hot. When we endeavored to move him he said he was very faint, and wished to remain where he was for a few minutes. Alas! it was but a few minutes indeed, for he soon expired."

"EXHORTING WITH TEARS."

It is truly amusing to hear men who are engaged directly or indirectly, in the manufacture or traffic of ardent spirits, denounce Intemperance, and avow sentiments in relation to the Temperance reform, which would sound well in the mouths of the most zealous champions of the cause. This may be considered one of the most cheering signs of the times. Public opinion is in favor of Temperance, and while men are engaged in promoting measures, which if successful would again let the flood-gates of Intemperance loose upon us, they are careful to avow their adherence to strict Temperance principles, and congratulate their fellow citizens on the rapid progress of the Temperance reform. There appears to be some little inconsistency in this—and we wish all men would practise what they preach. If so, the sources of Intemperance would soon be dried up.

The opinions in favor of Temperance expressed in the report adopted at the meeting at the old Common Council room on Tuesday evening—drawn up by a committee composed entirely of persons directly interested in promoting the consumption of alcoholic liquors; at the same time that the persons present at that meeting, who voted in favor of the report and resolutions, were exerting all their energies and influence to retard the march of the Temperance reform, reminds us of an anecdote, related to us a few days since.

In a small town in a neighboring state, the principal rum dealer, happened to be not only a member of the church, but a professed friend to Temperance! One of his townsmen, one day, took him to task for his inconsistency. He told him, that whatever the business of dealing out drams might once have been, it was no longer an occupation which should be followed by men of genuine piety or enlightened minds—above all it should be carefully eschewed by Temperance men.

"My dear friend," said the pious rumrunner, "if you were aware of the motives which influence me in this matter, you would fully approve my conduct. You know that there are many men in this village, who have given themselves up to that worst of sins, intemperance. It is necessary that they should be looked to on this point, and, if possible, reclaimed. My present business gives me access to them at all hours of the day—and believe me, I never omit an opportunity when I am mixing a glass of grog for a thorough going top, to lecture him soundly on his vile habits—and to point out to him the deep gulf which lies before him, and to exhort him with tears in my eyes, to give over his intemperate habits. It is this consideration only, which induces me to pursue a business, which is obnoxious to my feelings, and which at first sight may appear incompatible with professional piety or temperance. But you may rely upon it, I am doing a great deal to advance the Temperance reform!"—*Merc. Jour.*

[From the Boston Atlas.]

THE BURNING OF PENNSYLVANIA HALL.

The only reasons or excuses which, to our knowledge, have been assigned for this riot and outrage, are the two following:

First; that at the meetings held in the Hall, the audience were seated without any discrimination as to color—an arrangement, by the way, which is adopted in the services of every Catholic Church in the Union. At least we know that such is the case at the seat of government and in the city of New Orleans.

Second; that during Monday, Tuesday and Wednesday, divers white and black people were seen, in different parts of the city, walking arm and arm; and this latter fact does not seem to be very well authenticated. We do not see it stated in any of the Philadelphia papers; it comes to us only through the Journal of Commerce and the Commercial Advertiser of New York.

Now whether black people and white shall sit in the same pew, or walk the streets arm in arm, is purely a matter of usage, fashion, or fancy; and if a brutal and ferocious mob, headed by a few boys, and protected in the execution of its purposes by some fifteen or twenty thousand well dressed citizens, is to set itself up as the arbiter of taste and fashion, and burn down houses when people do not conform to its supreme decisions—it will not be long before we shall be glad to find refuge against the capricious tyranny of such a tribunal, under a despotic government backed by a standing army. Order, security in person and property against the assaults of the malicious and mischievous, is the first necessity of civilization; and a social system which does not secure this, is good for nothing.

A mob, or illegal violence of any kind, under any pretence whatever, is never to be tolerated. This is the first principle of all law; and if this principle be once abandoned, there is no telling where we shall end. However differently it might have been intended, the destruction of Pennsylvania Hall is no doubt the very greatest piece of kindness which the Philadelphia mob could have done the abolitionists. It will produce a great excitement throughout the State and the Union, and by calling fresh attention to their doctrines, will double their numbers. The New York American has always been friendly to the abolitionists, and upon this subject, it remarks with great reason:

"So far, then, as the ultimate result is concerned, we, who desire most earnestly to see this republic uncontaminated with slavery, and who feel that each new outrage of its votaries but hastens the period of its extinction—amid our regrets at violated laws, and our indignation at the supineness of magistrates, who were forewarned by the events of the preceding evening, and should have been prepared to suppress, by grape shot and the bayonet, if other means should fail, the lawlessness of a mob,—if other consolation in the reflection, that every outrage, every robbery, every assault, every murder, committed in the name of slave, converts and divers thousands, and tens of thousands, from its support or toleration."

"While, then, we truly mourn that private rights, and public law and authority, have thus been audaciously defied and insulted in Philadelphia, yet, from

the very crime, we derive increased confidence both in the rectitude and the nearer triumph of the opposing cause, the cause of Freedom, of morality and religion."

THE PRESIDENT OF THE CONFERENCE.—It will occasion general regret to our friends in Upper Canada, to learn that the Rev. W. M. HARVARD, President of the Conference, is expected to leave this Province after the ensuing session. The residence of Her Majesty's Lord High Commissioner at Quebec, has rendered it needful to have a suitable agency there, in case of any occurrence involving the interests of the Wesleyan Methodist Missions in the British American Provinces. And we understand the Wesleyan Missionary Committee in London have requested Mr. Harvard to sustain that relation.—*Christ. Guard.*

ZION'S HERALD.

BOSTON, WEDNESDAY, JUNE 20, 1838.

SESSION OF THE N. E. CONFERENCE.

Thursday, June 14.
Our last paper brought up our account of the doings of the Conference to Monday morning. Since that time, the business has been of rather a local character. The Conference sits with open doors, so that all who wish, can see and hear for themselves. We mention this, as there has been something of an effort recently made to introduce the practice of sitting with closed doors. We are fully persuaded that to resort to this expedient, when in the transaction of ordinary business, would result in infinitely more harm than good. In the examination of character, which is a business relating purely to themselves, there can be no objection to such a course. If the advocates of closed doors wish to save the people from witnessing, in the discussions which come up, occasional unkind allusions, and uncharitable words, they may do this, but they will, at the same time, facilitate the evil, by removing that which, no doubt, now operates as a great restraint. There are, doubtless, disadvantages in open doors, but there are advantages, which probably more than counterbalance the evils. The number of spectators is not generally large. The attention with which they listen to the proceedings, shows the interest they feel. We hope the doings of the Conference will be such as to make a good impression upon their minds.

We understand that a large amount of business remains to be done, although the Conference has reached Thursday, the day on which the session formerly closed. Scarcely a committee has yet reported.

Friday, June 15.

A proposition has been introduced to the Conference, to-day, by Rev. G. F. Cox of the Maine Conference, by which he hopes the conflicting views and operations of the two parties, namely, the abolitionists and anti-abolitionists, may be reconciled. The proposals admit the principles of the former party for the most part, but go to prohibit the formation of anti-slavery societies in the Church, and some other measures. The whole was referred to a committee of six from each side, the twelve being empowered to choose the thirteenth for their chairman. We shall be pleased to hear that peace and unanimity can be secured. The business of the Conference moves slowly. But few of the committees have reported, and much remains to be done.

Saturday, June 16.

Only one session was held to-day, which was principally occupied in disposing of reports, passing the character of the elders, and fixing the relations of the supernumerary and superannuated preachers, and in the examination of preachers proposed to be admitted on trial, several of whom were received. The sessions we should judge, are becoming wearisome to the members, many of whom have asked leave of absence. To some it has been granted. The pacification committee have not yet reported.

ORDINATION OF ELDERS AND DEACONS.

On the Sabbath of last week, the following persons were ordained Elders and Deacons: the first at the Bromfield Street Church, in the afternoon, and the second at the Bennett Street Church, in the forenoon. Both elders and deacons were ordained by Bishop Hedding—and not the elders by Bishop Soule, as stated in our last.

Ordained Elders—Apollus Hale, Benjamin M. Walker, William Gordon, Abel Stevens, Jonathan D. Bridge, David Todd, Daniel K. Banister, and David Patten, Jr. Ordained Deacons—David L. Winslow, Charles A. Carter, Franklin Fisk, George W. Green, Charles C. Barnes, William Taylor, Luman Boyden, John Caldwell, Benjamin C. Phelps, Moses L. Scudler, Orin R. Howard, Gardner Rice, and Lawson Walker.

The New England Conference Missionary Society held its annual meeting on Monday afternoon, the 11th inst., at 3 o'clock, when the following officers were chosen for the ensuing year:—

ISAAC BONNEY, 1st Vice President.

ASA KENT, 2d do.

J. T. BURRILL, Secretary.

AMOS BINNEY, Treasurer.

Managers.

T. C. PEIRCE, E. OTHMAN,

JONA. CADY, E. M. BEER,

N. S. SPAULDING.

The constitution provides that the presiding Bishop of the Conference shall be President of the Society.

ANNIVERSARY OF THE NEW ENGLAND CONFERENCE MISSIONARY SOCIETY.

This meeting was held in the Bennett Street Church, on Monday evening, the 11th inst., at half past 7, Rev. I. Bonney, President of the Society, in the chair.—Rev. A. Kent read the hymn—

Jesus shall reign where'er the sun,

which the congregation sung to Old Hundred. Br. Kent then invoked the blessing of Heaven upon the Society, the cause of missions, and upon the exercises of the evening. Br. Amos Binney, the Treasurer, merely stated the income of the Society the past year. During the session of the present Conference, up to the day of the meeting, eleven hundred and fifty-nine dollars and forty cents had been received from the preachers. This included the yearly subscription of the preachers, and moneys collected by them in the different societies. Previously, the Treasurer had received ten hundred and twenty dollars and sixty cents, which, added to the former sum, made an amount of \$2,359 during the year.* The report was adopted.

Rev. John Rice, late of England, first addressed the meeting. He remarked that he rose under circumstances of some embarrassment, not being selected as a speaker, consequently not prepared to address the audience, and what, therefore, he presented, must be of a desultory character and in an off hand style. He felt extremely happy that during his residence in this country, which was about a year, he had learned that the Methodists in New England, in their missionary meetings, resembled those of Old England. He had recently visited a gentleman in Hartford city, who was lately from England, and who informed him that when he first came to this country he was discontented, because every thing was so different here from what it is at home; but shortly after, when a revival broke out, and his whole family was converted to God, including a son of about 14 years, who, al-

* Subsequent payments have been made the treasurer, swelling the whole amount to three thousand and four dollars and twelve cents. The treasurer's Report will be published next week.

most at the moment of his conversion, begged of his father the privilege of contributing 6 or 7 dollars to the missionary cause, as a slight expression of his thankfulness to God for the conversion of his soul, he felt happy and grateful that he came to this country.

We have much encouragement, the speaker remarked, to persevere in the great work of converting the world to God, from past success. Look abroad, and see what God has wrought through the instrumentality of missionaries. As the result of their labor, pagan temples have been demolished; idols of wood and stone, made with men's hands, have been thrown down; bigotry and superstition have fled like mist before the sun; and the strong holds of the prince of darkness have been broken up!

What, then, is our duty under these circumstances?—If it be a fact that the gospel is to be sent to earth's remotest bounds, through the instrumentality of the church of Christ, we are to use every exertion. We are not to sleep, if we do, we shall lose our strength. If the patriarchs and prophets had no time to lose, surely we have none. There must be industry and energy in this cause, and every one must conscientiously inquire, *What is my duty?*

The speaker illustrated his remarks by many anecdotes, and he was listened to by the audience with much interest and pleasure.

Rev. D. Dorchester, Presiding Elder of the New London District, rose, and, observing that the last speaker had remarked that he had understood the people were fond of short speeches, he should occupy only a moment, by stating that he held in his hand 100 dollars, bequeathed, by Miss Lucy Hurlbut, of Franklin, Conn., lately deceased, to the Missionary Society of the M. E. Church, it being only one half of the donation, and that the remaining one hundred dollars would be forth coming.

Dr. Bangs then addressed the meeting. He remarked that 1805 years have rolled away since the command was given by our Saviour to go into all the world and preach the gospel to every creature, and yet this command has never been completely fulfilled; the gospel has never been thus extensively preached. It is an important inquiry, Why is it thus? No truth is more clear than that God is not willing that men should perish. Why is it, then, that the gospel is not preached agreeably to our Saviour's command? We dare not charge the neglect upon God. Where, then, does the fault lie? It lies in the church. God has chosen the church, which is the visible representation of Christ, as the medium through which he acts; and it is through this medium he sheds his light upon the world. The fault, then, is in us. We do not roll on the Christian car as we ought. But the time is hastening on, blessed be God, when this gospel shall fill the whole earth. But this must be done through the missionary. Men must be sent full of faith and the Holy Ghost.

Our Wesley was a great man, a great missionary. Luther, Knox and Cranmer were great reformers, but when Wesley arose, he eclipsed the glory of them all. In his remarkable zeal in preaching the everlasting gospel, he was told that he broke over parish lines, that he infringed upon the limits of others. To which he replied, "The world is my parish—I cannot be circumscribed by geographical limits." The world was then asleep. Papists and protestants were fast asleep. At this crisis Coke arose as a coadjutor of Wesley, and gave the missionary cause abroad a mighty impulse. But presently Wesley fell, and Coke soon followed. The people then said, "What shall we now do?" Our Elijah and Elisha have both gone—what shall we do? But God led them on to fresh conquests, and still they prosper.

In the early history of Methodism in this country, God gave us an Asbury. He was our spiritual guide and overseer. He was a man of one work, and he spent himself for us. But God took him to himself. Our people then said, "What shall we now do?" But instead of being deserted, God still led us on; and in even our infancy, up sprang our beloved Missionary Society, which is every day gathering fresh courage and strength. Through the means afforded by this society, our Stewart, Finley, Case and others, have borne the gospel to the poor Indians among us, and on our frontiers. Our missionaries have followed these sons of the forest even to the base of the Rocky Mountains, and our Lees and others have already gone beyond. Jesse Lee preached the first sermon ever heard on the continent west of their summits. Our remarkable success among the Indians, has been brought about chiefly by an exhibition of sincerity and simplicity on the part of the missionaries.

We have in the whole, 190 missions. When the commercial embarrassments commenced, under which the country has recently so severely suffered, the income of our society began to fail, and we soon found our treasury ten thousand dollars in debt! The Board of Managers, and one remarked that, in view of the times, and the state of the treasury, we cannot support our missionaries—we must call some of them home. Another said, where shall we begin? Shall we call home the Lees from beyond the Rocky Mountains? No. Shall we ask our beloved Seys back from Africa, or shall we take Dempster from Buenos Ayres, or Spaulding from Rio de Janeiro? No. We found it difficult to begin in this strange work, and we all at length resolved in the name of God, that we would not give up any. We will send out a cry throughout the land that we are in debt, and we believe the people will come up to our help. In the name of God we went on, and he blessed and prospered us. The hearts of the people were opened—they responded to our call—and this past year, notwithstanding the unfavorable state of things, the noble sum of \$24,000 has been received, above that raised the previous year!

LETTER FROM THE REV. J. SPAULDING.—We have received a large letter from Br. Spaulding, our missionary at Rio de Janeiro, dated March 31, 1838. It is chiefly occupied with a description of the government of the country. He denounces the constitution as enlightened and liberal. At the close of his letter he remarks, that the health of the mission family is good, and that their prospects of usefulness are not less encouraging than formerly.

THE PREACHERS' AID SOCIETY.

We stated in the Herald a few months since, that a committee raised by this society, had reported a resolution to dissolve it, on account of its languishing condition, but that the society did not adopt it, concluding to wait till the session of the Conference, and see if it would take any measures to aid in its reorganization. We are happy to say, that the Conference has appointed a committee who have reported five resolutions, which, if adopted, will place the society on its legs again, and make it an efficient instrument of good.

We hope that our preachers, in their endeavors to render aid to this society will not attempt to form auxiliaries. Our opinion is that it may be much more effectually done without the formation of any societies at all. Let the preacher in each society appoint some energetic and responsible person to go round and solicit 12½ cents of each person in the society. We think in most cases, a female would do best. In large societies, two or more may be appointed. This business should be commenced immediately after the session of the Conference, so as to give the collector an opportunity to attend to it without making too great a demand upon her time.

We are well aware, that some persons will object to this, and call it small business. But in doing this, they are virtually expressing their contempt for the most noble and efficient Missionary Society in existence; namely, the Wesleyan Missionary Society, whose most unfailing and productive source of income, is the penny collections. If

we had pursued the same wise plan in this country, how many missionary operations, our societies would have been very little affected by the hard times. Now we hear every one saying, "the merchants have failed, and the stores of the affluent have taken to themselves wings and flown away." But it is not best to depend much upon the rich. Money comes very hard from them. Nearly all the benevolent operations are supported in the main by the poor; and persons of moderate income. It is best, therefore, in all these operations to lay out our work with the impression, that we are to depend chiefly upon these classes.

The payment of 12½ cents by each member of the New England Conference, would furnish an annual income of twenty-five hundred dollars to the Preachers' Aid Society. No one will say that this cannot be done. But will it be done? If it is not done, whose fault will it be? The machinery which we recommend is very simple, and very easily put in motion. Who seconds our plan? "If any let him speak."

CANDID TESTIMONY.—The U. C. Baptist Missionary Magazine states that the Methodist missionaries in Canada have been the means of raising many of the poor Indians to habits of temperance, who were formerly sunk in drunkenness—of raising many from a state of idleness to a state of comparative industry—from improvident habits to those of forethought and care—from a state of nature to a state of grace—from being children of the devil, manifested by wicked works, to become children of God, manifested by the living germ of holiness.

FOR ZION'S HERALD.

INTERROGATORIES.

MR. EDITOR—I find it extremely difficult sometimes to know my duty with respect to voting for officers in town affairs, as there are differences of opinion in regard to their qualification to the office. I am well aware that it would be preferable to have those men who are pious, and are members of a temperance society. But the two or three votes let us choose the least. Will you, Mr. Editor, in addition to these questions answered in the Herald of May 30th, give answer, in your next, to the following interrogatories?

1st. Should we, as Christians and members of the temperance society, vote at all, for men who are not temperate men, though they be men, in every other respect well qualified to the office, and of our own political sentiments, and though it be not possible to get a temperance man?

Answer. This is hardly a supposable case, for there cannot be many places where temperance men may not be found for a town office. Besides, the time has now come, when the best part of society is composed of temperance men. On such an exigency, however, our opinion is, that as Christians and members of a temperance society, we ought not to vote at all for such a man, although he may be of our own political sentiments. If he is to go into office, let it be by as small a vote as possible. But our opinion also is, that temperance men ought to be on the alert, and have a candidate for whom they can vote.

Every man, qualified to vote, ought likewise to meet town meeting, whatever his calling, or political sentiments may be, even though he may not wish to raise every question. We ought ever to bear in mind that a remarkable declaration of Washington, in his Farewell Address, that the liberties and free institutions of this country can be maintained and perpetuated only on the principle of "eternal vigilance" on the part of the people.

2d. Should we vote for a temperance man in preference to retailers of spirit, if he grants licenses, is opposite to us in political sentiment, and no better qualified for the office in other respects?

Answer. This is a paradox. We cannot conceive how any one can be a temperance man in principle, if he is not so in his acts as well as his habits. Such a man ought not to be put into any office.

3d. Suppose an individual who is an exhorter in the M. E. Church should thus vote, who thinks it his duty to preach, and has had the promise of the church and people in charge of attending to his case at the next quarterly meeting Conference. What is best to be done, since he says nothing further upon the subject, and we are willing to recommend him as an acceptable member of our Church?

Answer. We do not know that any thing can be done in such a case, if the Church and Quarterly Meeting Conference see fit to recommend him, except the giving to him a brother an affectionate, but faithful admonition, by way as think he has erred. Let Consistency lead the way in this duty, which can only be made easy by being immediately attended to, and in the spirit of love.

RECENT REVIVALS.

At Mayville station, Kentucky Conference, a meeting has been held which lasted 10 days, and during which sixty two probationers were added to the church. Some heads of families erected the altar of family prayer, at the very day of their conversion.

On Cynthia's Circuit, same Conference, forty have lately given their names for church membership. At the close of a Love Feast on Sabbath morning, six Sabbath School pupils came forward to join the church. The eldest was fourteen, and the youngest seven years. One who was twelve years, in a few minutes after she gave her hand to join the church, was happily converted.

On Greensburg Circuit, same Conference, there is a great revival. One hundred and twenty have been received on probation, and at most of the appointments, the altars are crowded with weeping penitents. The work of the Lord is still going on gloriously at Fredonia Circuit, N. Y. At Dunkirk, a neighboring town, the writer states that six months ago, the preachers could scarcely find a place for their sisters; but now, they "have fathers, mothers, brothers, sisters, and in short comfortable places for wayfaring men."

On Cape May Circuit, N. J. Conference, one hundred and seventy souls have professed religion, and united themselves to the M. E. Church on probation, during the past year. The work is still on the increase. Since the last session of the Michigan Conference, nearly one hundred souls have been converted to God at the Ypsilanti Station. During a protracted meeting held a few weeks since, sixty found peace in believing. On Forrestville Circuit, N. Y., a gracious work of God is in progress. More than two hundred have been received on probation, in the course of three months past, and the work is still advancing.

ALMOST A MIRACLE.—The Boston Medical and Surgical Journal states that on the 29th of May, a child in this city, three years old, swallowed an open, bone-shell-handled penknife, with a steel blade, measuring the whole two inches and five-eighths in length—which safely passed through the intestinal tube in fifty-one hours. The child did not appear to be in the least disturbed by the presence of the instrument, nor in the least any reason for supposing that the stomach or bowels had been injured in any manner whatever, by the rapid progress of an open blade through a tract of eight times the length of the child's body.

THE GERMAN CHRISTIAN ADVOCATE.—One thousand and one hundred and thirty-eight dollars have already been subscribed toward defraying the expenses of commencing this paper. There can be no doubt that the project will succeed.

A member of the New England Conference, during the past winter, took the trees standing and chopped cords of wood, earning thereby sufficient money to purchase a suit of clothes, with which to attend the present session of the Conference in this city.

FOR ZION'S HERALD.

THE SHOWER BATH.
MR. BROWN—I saw, a short time since, some interesting remarks in your paper, on the importance of cleansing the body. I have always been a great advocate of this practice, but never took the trouble of putting it into practice, until this spring. I would not, I find, upon trial, the pleasure and trouble. Indeed, the idea of trouble never occurred to me.

I had a shower bath made at the expense of my chamber. On the top, a box, that held water, swings on a pivot, and a string of nikes inside; and underneath, to catch the snug-fitting drawer. Immediately on pulling, I shut myself in this snug enclosure, and the contents of the box at the top, let it drip, and then apply briskly a crash towel, and a fine healthy glow is produced all over the whole time occupied does not exceed five minutes. I have often done it conveniently in three or four days when the wind has been in a cold and cheerless out of doors; but in these melting great a luxury to be hurried through, and will be induced to try this plan, who can save ten dollars to pay for the bath. I can assure you will never put this article aside as useless and less than cost. I certainly would not part with ten times its cost,

Hoves, Baltimore; Susan, Baker, Philadelphia; E. H. Herries, Hallet; Spring Bird, Nickerson, and Wm. T. King, Crowell, New York; Hoogly, Varina, do; Ceylon, Gilkey, Camden for New York; Albion, Rich, Bangor; Jane, Rich, do; General Knox, Snow, Thomaston; Pres. Jackson, Lubbock, Beliaut; Dover Packet, Trefethen, Dover;—Sloop Harvard, Raynes, Portland.

Returned. Big Toinette, Ewer, hence May 24, for Rotterdam, having sprung masts and topsail yards.

Cleared. Ship Concord, Harding, New Orleans;—Bark Plateau, for Detroit;—Brigs Smyrna, Knowles, Aus Cayes; Helian, Mar. C. Windsor;—Schns. Pulaski, Smith, St. Pierre, for New Orleans;—Sloop, NS; Brilliant, Pendleton, Bucksport; Echo, Graham, Portland; Royal George, Touchette, Provincetown, Cape Cod.

Saturday, June 16.
Arrived, Ship Plato, Dewson, Liverpool; —Bark Venice, Loring, Cadiz; —Brig Cadmus, Tucker, Apalachicola; —Schr. Gazelle, Reale, Galveston, N.C.; Amphitrite, Bureh, Georgetown, D. C.; Home, Barr, Philad.; Abbot Lawrence, Nichols, New York; Salem, Eldridge, box; Tremont, Reed, do; Trader, Nickerson, do; Monitor, Davis, Kingston, N. Y.; Franklin, Burck, Salem; Free Trade, McGrath, B. Verc.; Challenger, Rogers, do.

lais; Eastern Star, Bartlett, Newburyport; Sloop Nile, Smith, Salem; Pomona, Pease, New Bedford; China Wheeler, New York.

Cleared. Bark Sarah Lee, Browning, Pictou; —Brigs Quincy, Holt, Trieste; Brilliant, Brock, Sydney; Helen, Cooper, Pictou; Whig, Baldwin, New York; —Schrs. Proxy, Bradford, Pictou; Cygnut, Nickerson, Savannah; Despatch, Nickerson, Providence; Palestine, Philbrook, Bangor; Flash, Card, Dover; Charles, Odell, Salem; Washington, Springer, Harlowell; Jane, Heath, Augusta; Currency, Hinds, Belfast; Mary, Patterson, Fall River; Ocean, Cook, Newburyport; —Sloop Thetis, Rob-

Unit, Plymouth, Mass.; Capt. John H. Howes, Sumner, New Orleans;—Bark P. M.—Ship, Philadelphia;—Brigs Vesta, Hovey, Baltimore; Robert Waln, Matthews, Philad.; Clinton, Cole, Bangor;—Schns. China, Crowell, Baltimore; Lion, Baxter, Philad.; Friend, Byker, New York; Victor, Hallett, do; Wm. Roscoe, Meeker, do; Sun, Nickerson, do; Niagara, Lovell, Albany; Maria, Small, Providence; Mary, Besse, Warcham.

SUNDAY, JUNE 17.

Arrived, Brigs Galen, Sweetser, Matanzas; Warrior, Stetson, New Orleans; Ventrosa, Foster, Portsmouth;—Schns. Samuel, Berry, St. Joseph, Fa.; Adventurer, Bal-

Schr. Good Intent, Lane, of Gloucester, was recently run down and sunk by a large steamer off West July

Schr. Independence, of Philadelphia, Pitman, was totally lost in Matagorda Bay, 19th ult.—crew saved.

Market Prices Current.

APPLES, bbl.	from 2 00 to 3 00
BEANS, white, per bushel,	1 25 1 75
BEEF, mess, bbl.	14 00 14 25
No. 1,	10 20 12 25
prime,	10 50 11 00
BEEFSAW, American, lb.	58 31
CHEESE, new milk, lb.	8 9
FEATHERS, northern, geese, lb.	—
southern, geese,	37 45
FLAX, American, per cwt.	9 12 9
FISH, Cod, per quintal,	3 62 3 75
Flour, Cheese, bbl.	8 10 8 25
Baltimore, Howard street,	8 00 8 12
Baltimore, wharf,	7 75 8 00
Alexandria,	7 50 8 00
Rye,	8 00 8 25

GRAIN, Corn, northern yellow, per bushel,	78	80
southern flat yellow,	76	77
white,	74	75
Rye, northern,	1.05	1.10
Oats, northern, (prime)	47	48
HAY, best English, ton of 2000 lbs.	—	15 00
Eastern screwed,	14.00	15.00
HONEY, (Cuba) gallon,	46	53
HOPS, 1st quality, lb.	7	8
2d quality,	4	5

IN	LARD, Boston, 1st sort, lb.	9	10
	Southern, 1st sort,	8	9
ZO	LEATHER, Philadelphia city tannage, lb.	27	30
	do. country do.	23	30
h	Baltimore city do.	23	26
	do dry hide,	20	22
v	New York red, light,	19	21
ry	Boston do. slaughter,	19	20
za	do. dry hide,	17	19
	LIME, best sort, bush,	50	55

PORK, Mass., inspection, extra clear, bbl.	23.50	24.00
Clear, from other States, . . .	22.50	23.00
SEEDS, Herd's Grass, bushel, . . .	2.62	3.00
Red Top, southern, bushel, . . .	80	1.00
Hemp, . . .	2.62	3.00
Red Clover, northern, lb. . . .	—	18
Southern Clover, . . .	17	18
TALLOW, tried, lb. . . .	9	10

Wool, prime or Saxony Fleeces, lb.	55	57
American, full blood, washed.	48	50
American, } washed,	44	46
American, } washed,	38	40
American, } do and common,	33	35
{ Pulled superfine,	43	45
Northern	40	42
{ No. 1,	—	—
{ No. 2,	—	—
{ No. 3,	—	—

PROVISION MARKET.			
RETAIL PRICES.			
BUTTER, tub, lb.	.	.	20 75
" lump,	.	.	— 25
CIDER, bbl.	.	.	2.75 3.00
HAMS, northern, lb.	.	.	12 13
Southern and Western,	.	.	10 12
Eggs, dozen.	.	.	14 15

PORK, whole hogs lb.	10	11
POTATOES, chengano, bushel	35	50
POULTRY, pair	62	1.00

[N. E. Farmer.]

[From the Daily Advertiser and Patriot.]

BRIGHTON MARKET—MONDAY, June 11, 1888.

At market, 165 Beef Cattle, 16 pairs Working Oxen,

PRICES. *Beef Cattle*—Owing probably to the excessive warm weather the market was not very animated, and last week's prices were not supported through the day: First quality, at \$8 00 a 50; second quality, \$7 25 a 7 75; third quality, 7 00 a 7 25.

Working Oxen—Sales at \$88, 92, and 125.

Cows and Calves—Sales were made at \$25, 28, 29, and 27.

Sheep and Lambs.—Lots were taken at about \$2 50, including a few wethers; a lot of wethers at \$3 33 each; a few cossets, price not known.

Swine.—The market was much less animated, and extra lots were taken at 9 and 10c; a lot of old hogs at 7c. At retail, from 8 to 12, varying according to size and quality.

NEW WORKS.
TRAVELS IN EUROPE; viz. in England, Ireland, Scotland, France, Italy, Switzerland, Germany, and the Netherlands. By **WILBUR FISK, D. D.** President of the Wesleyan University, at Middletown, Conn.; with engravings.
 For sale at the Methodist Book-store, 32 Washington street, Boston; price \$3.00, 3.25, 3.50—according to binding. A liberal discount by the quantity.
ALSO—THE CONVERT'S GUIDE, and Preacher's As-

assistant—By Rev. T. MERRITT. Price 62½ cts. A liberal discount to wholesale purchasers.

☐ Preachers of the New Hampshire Conference wishing these or any other books, can have them forwarded to order to the Conference, free of expense. D. S. KING.

June 20.

MRS. GILMAN'S POETRY OF TRAVEL.

POETRY of travelling in the United States. By the author

THE CHRISTIAN SPECTATOR—Edited by an association of gentlemen. \$3 00.

dition. Its aim is to hold forth an elevated standard of vital piety, to diffuse useful information with respect to numerous works which are issuing from the press, and to extend the influence of principles of reasoning demanded by the age in which we live.

WEEKS, JORDAN & CO., Boston,
June 20. Publishers.

Poetry.

[From the Christian Advocate and Journal.]
MUSINGS AROUND MOUNT ZION.
PALESTINE.

It is all trodden down of the Gentiles; the land
Is a prey and a spoil. The infidel's hand
Has stretched over mountain and valley, and plain,
Till its towns are uprooted, its people are slain.
And the eagles have long since been gorged with the dead,
From Hailah's mountain to Naphtali's head.
And yet my fancy I love to recall
The time when this land was the loveliest of all;
When the strains of the poet and prophet had rung,
So oft, that there is not a mountain unsung;
But the harp of the psalmist is dumb, and its tone
Is supplied by the chant of the Innoon alone,
And the mosque and the minaret cumber the ground,
On the mountains, which compass Jerusalem round.
Yet Mizar is there, and the Hermonites too,
And their sides are still bathed by the summer eve dew;
The moon is still sleeping on Gilboa's hill;
The murmur is rising from Bethesda's rill;
But alas for thy people, once fair Palestine,
The poet and prophet no longer are thine.
And yet thou hast scenes we must ever revere,
As hallowed by all that to mankind are dear.
Then fancy come, shed round thy powerful ray—
Come love, sacred love, and enable the lay
Of that which befall, in a far distant day.

THE MOTHER'S SACRIFICE.

BY MRS. SIGOURNEY.

"God loveth a cheerful giver."

"What shall I render thee, Father Supreme,
For thy rich gifts, and this the best of all?"
Said the young mother, as she fondly watched
Her sleeping babe. There was an answering voice,
That night in dreams:—
"Thou hast a tender flower,
Upon thy breast—fed with the dew of love;
Lend me that flower. Such flowers there are in heaven."
But there was silence. Yea, a hush so deep,
Beneath and terror-stricken, that the lip
Blanching in its trace.

Thou hast a little harp,
How sweetly would it swell the angel's hymn:
Yield me that harp."

There rose a shuddering sob,
As if the bosom by some hidden sword,
Was cleft in twain.

Morn came—a blight had found
The crimson velvet of the unfolding bud,
The harp-strings rang a thrilling strain, and broke—
And that young mother lay upon the earth,
In childless agony.

Again, the Voice
That stirred her vision—
"He who asked of thee
Loveth a cheerful giver." So she raised
Her gushing eyes, and, ere the tear drop dried
Upon its fringes, smiled—and that meek smile,
Like Abraham's faith, was counted righteousness.

BOSTON METHODIST SABBATH SCHOOL SOCIETY.

In presenting another Annual Report, the Board of Managers of the Boston Methodist Sabbath School Society have great occasion for gratitude to God, and for encouragement from the success which has attended their efforts during the past year. Throughout the churches of the land there has been a season of general refreshing. The middle-aged and the old have been the subjects of his happy influence. But while the larger vine, the church, has been watered, the many tender plants, the Sabbath Schools,—especially those under the care of the Board,—have caught some of the same gentle and refreshing dew.

On such an occasion as this, when the schools are present, and, by their representatives, report for themselves, it cannot be expected that a long and labored report on the utility of Sabbath Schools will be given. We shall, therefore, confine ourselves to a few statistics and facts as connected with the history of each school during the past year.

The Board have now under its care six different schools located in different parts of the city, all of which are in healthy operation. The first school we shall notice is

The Bennet Street School.

This is the oldest School connected with our church in the city, and has long been the place of faithful labor by the untiring friends of the young. The officers of this school are a superintendent, secretary and librarian. There are 32 teachers, who engage with fidelity and love in the department of instruction, and who have under their care 183 scholars, including those belonging to the infant department and the members of two Bible classes.

The Library contains about 540 volumes, well selected, and which are read with interest by teacher and scholar.

During the past year, two teachers have died, and are now we trust ministering spirits to those whom they in person can no longer be present to instruct. The prospects of this school are very encouraging, yet the most interesting feature of its history during the past year, is the revival of religion which it has enjoyed, and which, beginning in the school, extended even through the congregation with which it is connected. In this revival, 28 of the scholars professed to have experienced religion, and still give good evidence of the genuineness of the work of grace.

2d. The Bromfield Street School.

Is also one of long existence. Among its graduates are found some who are now engaged in, or are preparing for the ministry—some filling important positions in our literary institutions—others in their functions engaged in the same school instructing children in the way of life, and living as practical proofs of the blessed effects of early piety. This school is under the supervision of one male superintendent, one female assistant, a secretary, and librarian. The number of teachers is 37, who have under their instruction 180 scholars, including the members of Bible classes in a prosperous condition. The library contains over 600 volumes. All the teachers are members of the church, and are ardently devoted to their work. There has been no general revival of religion in this school during the past year, yet some of the scholars have given good evidence of genuine conversions. Two of the children have died, and another about six years of age now lies very sick, and in all probability, will never recover. She speaks delightfully about the love of Jesus, and while with patience and submission she gently fades away, she leaves the impression on all who see her that she is soon to be with that Saviour who said "of such is the kingdom of heaven."

3d. The Church Street School.

Has been in existence between three and four years. Ever since its organization, it has enjoyed more or less of prosperity, and many and promising have its fruits been already. It is under the care of a superintendent, an assistant and librarian. The number of teachers is 30, and the number of scholars including two Bible classes, 118. There are 520 volumes in the Library, embracing the Sabbath School Library published by the Book Concern at New York. The prospects of the school are flattering. During the year 10 of the scholars and 2 of the teachers have been converted to God. The school has lost by death, one of its most valuable teachers, Betsey H. Whitehouse. While living, she faithfully pointed her little

charge to Him who bid such come unto him, and now, though absent in person, her works do follow her; and we trust that when Christ shall make up his jewels, many of her young class will be shining in the diadem of her rejoicing. In this school the teachers are accustomed, as opportunity presents, to retire with their classes into an adjoining room, especially to converse with their scholars on the importance of early piety, and to pray with them for their conversion.—The benefits of this course have already been seen, both in the teacher and pupil.

4th. The Blossom Street School.

Has been in existence but a little more than one year, and bids fair to be one of the most interesting schools of the society. It has a superintendent, librarian, 31 teachers, and 112 scholars. Here also are two flourishing Bible classes. Until recently there was no library connected with the school. Within a few weeks, by the efforts of some of the members, a neat library of 163 volumes has been obtained, which gladdens the hearts of the children. The members of the infant church to which this school is attached, are generally young, and they engage with all their hearts in its several duties. Of the teachers, 9 have been converted during the past year, and about 12 of the scholars have also been converted. Were it not for the smallness of the place in which they meet, and that the increase of the school would frequently exclude members from the public congregation, by a little extra effort the members in the school might soon be doubled. It is to be hoped that the possession of a larger place in which to meet will soon remove this embarrassment.

5th. The South Boston School.

Had just been received under the supervision of the Board, at the time of the last annual report; and it is a pleasure to be able to report now, that its number of teachers and scholars have since that time greatly increased. There are now 1 superintendent, 1 librarian, 20 teachers, and 65 scholars. All the teachers profess to enjoy the love of God in their hearts. During the year the library, which before was very small, has been so multiplied by private subscription, that it now numbers 170 of the best written volumes. The general features of the school are similar to those of the other schools under the care of the Board.

6th. The Colored School.

Is by no means the least interesting of our schools. At the time of the last report, it was without a superintendent, and but poorly attended. Now it has a superintendent, a member of the church with which it is connected. It has 13 teachers and 80 scholars.—During the year 3 of the scholars have been converted. The library contains about 200 volumes, to which it is hoped some additions will be made. The interest taken in this school by the church, gives assurance that in the future it will continue to flourish.

FOR ZION'S HERALD.

THE "DEAR CAUSE."

Ma. Brown—Dear Sir—I write a few words for publication in the Herald, expressive of the deep sense of regret I felt, being unable to attend the meeting of the delicate friends of temperance, at the Old Common Council Room the other evening, who are fearful, (if I understand them aright), that this dear cause will suffer from the late law enacted on licenses, in this State. What a pity it is, that such as you temperance radicals or tee-totalers are, have not before this, read the 14th chapter of Deuteronomy, and especially the 26th verse. Well, go into Hanover street, and look up on the board fence, and there it is—the 26th verse, in large capital letters, printed for the special benefit of such country ways as myself, who hardly know how to explain it. I have read the report of the committee of these exclusively wise and temperate conservators of the "public good," and am pleased to learn that there are names of gentlemen who are familiar to me as extensive importers of brandy, some of gin, and others, large dealers in wines of the best quality. Never be ashamed of your calling, some great man once said; and whether this meeting, or committee ordered that chapter printed and posted up, I do not know; but both transactions serve to have some affinity, and deserve the attention of logicians and theologians.

Now, although I knocked off from fuddling, wine mixing, &c., long ago, yet I feel anxious for the fate of my old friends, for there is another place in said Bible, which says of certain preachers, "they that do such things, shall not inherit the kingdom of God." We shall, therefore, confine ourselves to a few statistics and facts as connected with the history of each school during the past year.

After requesting the Rev. clergy who may see this, to preach from or explain that curious text, I will present an extract from a memorial lately made to the Legislature of a neighboring State, which would interest my old friends to read, perhaps.

"We forbear to trouble your honorable body with all the painful details of consumption, mental and physical, and to be an accessory to the crimes, will not benefit us much, if the experience of distillers and taverners, with their drunken relatives, proves any thing, even in this life.

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the city of Gotham and vicinity, that he has located himself in the most central part of the city, where he will attend to all the operations, prescriptions and duties of the several branches of the medical profession. As his habits of study and reflection are somewhat proverbial, and his opportunities for observation have been numerous, he flatters himself, that, by fidelity to his friends and punctuality in business, he shall merit a large share of public patronage.—He would call the attention of the public to a medicine, the discovery of which has cost him much time and money.

"Nature's Infallible Compound Matchless Sanative." Although the qualities and benefits of this infallible medicine are extensively known, it may not be amiss to explain its nature, and give directions for its use. The most essential article is spirit: and as spirit is one of the component parts of man, and a most important one, any one may see that the Sanative must take a high stand above all other medicinal preparations. In proportion as you take away a man's spirit, in the same proportion do you sink him in the scale of human existence. And according as you add to a man's spirit, so does he rise in activity, loquacity and independence, three of the most essential qualities of mankind. The Matchless Sanative destroys the distinction between the rich and poor, dispels gloom and melancholy, and is an effectual antidote for religious bigotry, toleration and sectarianism. It is good for all the complaints common to human life, and may be taken without the sad consequences, which so frequently follow the use of most other medicines. One of its greatest benefits may be seen in the effectual check it puts to the progress of that spirit of false refinement and learning, so prevalent in this age of madness and superstition.

"Directions. Take a glass immediately after rising in the morning and just before each meal. Carry a bottle with you into the field, shop or store, as the case may be, and drink as often as nature solicits. It is a good plan for neighbors and friends to meet together at the hour of the day when the Sanative can be done without a breach of this day) and drink a few bottles in token of their friendship. It keeps up an acquaintance, makes them sociable, and puts money into the pockets of the innkeepers.

"For children, take half a glass of the Sanative, add as much water, sweeten it well with sugar, and sprinkle it with a little nutmeg, and the aversion they have for it will soon be overcome. Parents who have faithfully followed these directions, have found in it, instead of loathing the Sanative, have an antidote for it so strong as to break over the bounds of parental restraint, and urge them to the commission of the heinous crime of parental disobedience.

"Caution. All persons are cautioned against the wicked practice of using cold water in the smallest quantity, unless it is well tempered with the Matchless Sanative. It would be well also to avoid listening to the inflammatory harangues and speeches of certain fanatical sect, called temperance people. They are an injury to the country, and wise above what is written.

"Certificates." "This may certify, that I, Capt. Peter Corkdraver, of Starvation Corner, arose the morning after training, with painful, swollen eyes, extreme dizziness in my head, and complete prostration of my mental and physical powers. My appetite had left me, and my military spirit, for which I am so much celebrated, was gone, and I almost wished myself banished to Solitary Bay. Four bottles of Dr. Alcohol's Infallible Compound Matchless Sanative, made me feel very comfortable, so that by next day I was myself again.

"This may certify, that I, Simon Bottleholder, of Poverty Hollow, in returning home from hussling about two in the morning, fell into a ditch half filled with water, from which I was not able to get out till next morning, and caught a severe cold, which laid me up a month, during which time I drank freely of the Matchless Sanative, with much benefit. Having spent several dollars for the article, I can cheerfully recommend it to my fellow beings, as a medicine well calculated to give freedom to the spirits, independence to the mind, and a beautiful red color to the countenance.

"This may certify, that I, Ishabod Loveliquor, of Whirlwind Point, came home about midnight from a horse race, with extreme sickness at my stomach, and such a terrible dizziness that I could not walk without falling every moment, which was the cause of my coming home at that hour. My wife, poor woman, was waiting for my return, and with much anxiety, as was evident from her tears and sorrow stricken countenance. Four glasses of Dr. Alcohol's Matchless Sanative, produced active vomiting and put me into a refreshing sleep, from which I did not awake till the next day.

"This may certify, that I, Obadiah Harddrinker, of Lazy Plains, had a son who, notwithstanding the admonitions and example of his parents, was addicted to the fatal habit of attending the meetings of those fanatical sect called Christians, and was so sulky and serious that I began to despair of his ever rising in the world, or being any thing but a pest to his parents and a curse to society. Four bottles of Nature's Infallible Compound Matchless Sanative, infused some spirit into him, and he now attends, without my advice, all the horse races, theatres, trainings and scrapes, much to the joy of his parents, and the satisfaction of a large circle of relatives and friends."

This important document, as the reader called it, was received with great applause by one party, while it excited much mirth and laughter in the other. Dr. Alcohol now rose, and told the people that they would adjourn one hour till he and his friends could get some "refreshment," he would give them a speech, which would conclude all he intended to offer that day. The meeting was accordingly adjourned for one hour.

(To be continued.)

LABOR TO MAKE A WATCH.—Mr. Dent, in a lecture delivered before the London Royal Institute, made an allusion to the formation of a watch, and stated that of the human system, called Christians, and was so sulky and serious that I began to despair of his ever rising in the world, or being any thing but a pest to his parents and a curse to society. Four bottles of Nature's Infallible Compound Matchless Sanative, infused some spirit into him, and he now attends, without my advice, all the horse races, theatres, trainings and scrapes, much to the joy of his parents, and the satisfaction of a large circle of relatives and friends."

This important document, as the reader called it, was received with great applause by one party, while it excited much mirth and laughter in the other. Dr. Alcohol now rose, and told the people that they would adjourn one hour till he and his friends could get some "refreshment," he would give them a speech, which would conclude all he intended to offer that day. The meeting was accordingly adjourned for one hour.

LAW REPORTER.—The second number of this periodical, for June, has been published by Weeks, Jordan & Co. The present number contains several interesting cases both to the lawyer and the general reader. The details of one of them would be almost incredible, did it not come in the shape of a judicial decision. We refer to the case of *Evans et al. vs. Brazzelle et al.*, p. 23, which was decided in Natchez, last January. The facts were these—Elisha Brazzelle left Mississippi, where he permanently resided, some time in the year 1826, and took with him to the State of Ohio, a negro woman and her son, John Monroe Brazzelle, for the purpose of emancipating them, and with the intention of then bringing them back to that State.

He accordingly executed the deed of emancipation in the Truth, he us believe the Truth; Christ is the Way, let us follow the Way, and because He is our Way, our only Teacher, our only Shepherd, and Chief Captain; therefore let us become his servants his scholars, his sheep, and his soldiers.

his property real and personal to the said John Monroe, acknowledging him to be his son. His executors proved the will, and took charge of the estate, and have continued to hold it and receive the profits. The complainants claimed the estate on the ground that the deed of emancipation was void, as being contrary to the laws and policy of the State, and that being so, the said John Monroe was still a slave, and incapable of taking by devise or holding property.

Such being the facts, the Supreme Court of Appeals decided, that the deed of emancipation was void; that John M. Brazzelle and his mother are slaves, and belong to the estate of the father of the former and the husband of the latter, and that the estate goes to distant relations who claim it in this suit. When it is recollected that many persons in Louisiana and Mississippi live in terms of the greatest affection with quadroons, who are often very beautiful; that the one in this case had lived with the testator many years, and his son had been educated as the heir of a wealthy man, and that the father and husband, in this case, took pains to go hundreds of miles to prevent those he loved ever being slaves; when this is recollected, and that these individuals, who are perhaps well educated as the most wealthy here, are to be sent into hopeless slavery, and see the property rightfully theirs, go to distant relatives, it is difficult not to exclaim with a great and good man—"There is a mystery in truth more awful than the most cunning fiction; half ever devised."

This opinion was delivered by Judge Sharkey, whose house was a few years since torn down by a mob because he was suspected of favoring a negro insurrection. After reading this decision, the Mississippians will probably be satisfied that he is orthodox on the subject of slavery.—*Mer. Jour.*

DAVID AGAINST POPEY.—David, "the sweet Psalmist of Israel," said, "Thy word is a lamp to my feet, and a light unto my path." Ps. cxix. 105. But Popey, the sweetest of words, is exceedingly obscure, that it can be understood only by the clergy. David describes the pious man thus: "His delight is in the law of the Lord; and in this law doth he meditate day and night." Ps. i. 2. But the Church of Rome passed laws prohibiting believers from having or reading the law of God! If David was inspired, can Popey be true? We know that David spoke as he was moved by the Holy Ghost, and consequently was infallible in what he taught. But the Church of Rome claims infallibility, and yet she flatly contradicts David!

ON GENTLENESS.

Gentleness will be much promoted by frequent views of those great objects which our holy religion presents. Let the prospects of immortality fill your minds. Look upon this world as a state of passage. Consider yourselves as engaged in the pursuit of higher interests, as acting now under the eye of God, an introductory part to a more important scene. Elevated by such sentiments, your minds will become calm and sedate. You will look down, as from a superior station, on the petty disturbances of the world. They are the selfish, the sensual, and the vain, who are the most subject to the impotence of passion. They are linked so closely to the world; by so many sides, they touch every object, and every person round them, that they are perpetually hurt, and are perpetually hurting others. But the spirit of true religion removes us to a proper distance from the grating objects of such and our passions. Let us assume it as the ornament of every age, and of every station. Let it temper the petulance of youth, and soften the moroseness of old age. Let it mitigate authority in those who rule, and promote deference among those who obey. I conclude by the caution, not to mistake, for true gentleness, that flimsy imitation of it, called polished manners, which often, among the men of the world, under a smooth appearance conceals much asperity. Let yours be native gentleness of heart, flowing from the love of God, and the love of men. Unite this amiable spirit, with a proper zeal for that which is right, and just, and true. Let piety be combined in your character, with humanity. Let determined integrity dwell in a mild and gentle breast. A character thus supported, will command more real respect, than can be procured by the most shining accomplishments, when separated from virtue.

[From the Christian Advocate and Journal.]

RULES FOR A PREACHER ON HIS ENTRANCE ON A NEW CIRCUIT OR STATION.

1. Think evil of no one, whatever may be the appearance of things.
2. Speak evil of no one, whatever may be the provocation.
3. Read the Scriptures regularly, daily, and in order, with notes.
4. Write something every day, for your own improvement at least.
5. Rise a little earlier, if possible, especially during summer.
6. Go to the place of appointment early enough.
7. To begin divine service exactly at the appointed time.
8. Pray, sing, and especially preach shorter than usual, and if possible more to the point; be clear, close, practical.
9. Sing and talk less in company; read, study, and pray more in secret.
10. Watch over your imagination, desires, tempers, feelings, words, and actions.
11. Beware of oddities, eccentricities, extravagances, enthusiasm.
12. Make your visits frequent, short, profitable; reprove, rebuke, exhort, with all long-suffering, tenderness, and love.
13. Study well those parts of discipline which concern a preacher.
14. Guard against a low familiarity with people, and endeavor to keep up the dignity of an ambassador of Christ.
15. Be very humble, patient, faithful, zealous, wise and prudent.
16. Strive in every possible way to promote the peace and prosperity of the Church.
17. Guard against selfishness, sadness, levity, pride, and the love of popularity.
18. Be not half-hearted or lukewarm; be a whole Christian or none at all; remember, "Methodism is Christianity in earnest."
19. Meddle not with political questions, nor too much with controversy.
20. Cultivate a happy, courteous, and benevolent disposition.
21. Take care of the lambs of the flock, and feed them with knowledge and wisdom.
22. Beware of envy, jealousy, and "moping melancholy."
23. Do the business of a steward, watchman, pastor, faithfully, and think much on death and judgment.
24. Read the above notes, if you approve of them, once a week on your benediction, and pray for grace to enable you to keep them.

Christ is the Light, let us receive the Light; Christ is the Truth, let us believe the Truth; Christ is the Way, let us follow the Way, and because He is our Way, our only Teacher, our only Shepherd, and Chief Captain; therefore let us become his servants his scholars, his sheep, and his soldiers.

A ROMAN CATHOLIC'S OPINION OF BIBLE SOCIETIES.—Who would believe that in the 19th century any man would entertain, or at least dare to avow such sentiments as are contained in the subjoined paragraph, which is extracted from an article in some Bible Societies, lately published by a French Papist of some notoriety, Mr. Henry de Bonald.

"There is not perhaps in the world," says he, "a grosser deception, a more artfully contrived attack against the Christian religion, a more manifest intention to destroy among nations all respect for the majesty of the Holy Scriptures, and at the same time a more complete mystification for those weak and credulous minds who look only at the surface of things and cannot penetrate below; there never was, finally, a more satanic enterprise since that great combat begun in heaven against the Most High and the spirits of light, and which will be continued on earth against the church till the end of time, than the establishment of Bible Societies! Perfectly in its aim, perfectly in the means, deep hypocrisy in the avowed motives, and infernal combination in the sacred motives: such is the enterprise of Bible Societies!"—*Phil. Obs.*

LOVE OF MARRIED LIFE.—The affection that links together man and wife, is a far holier and more enduring passion than young love. It may want its gorgeousness—it may want its imaginative character, but it is far richer in holy and trusting attributes. Talk not to us of the absence of love in wedded life. What! because a man has ceased to "sigh like a furnace," we are to believe that the fire is extinct: it burns with a steady and brilliant flame—shedding benign influence upon existence, a million times more precious and delightful than the cold dreams of philosophy.

The Church has endured a pagan and a papal persecution. There remains for her an infidel persecution—general, bitter, purifying, cementing.

GENTLEMEN'S

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